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**Londini Speculum : or,
Londons Mirror, Exprest in sundry Triumphs,
Pageants, and Showes, at the Initiation of the right
Honorable Richard Fenn, into the Maiority of the Fa-
mous and farre renowned City L O N D O N.**

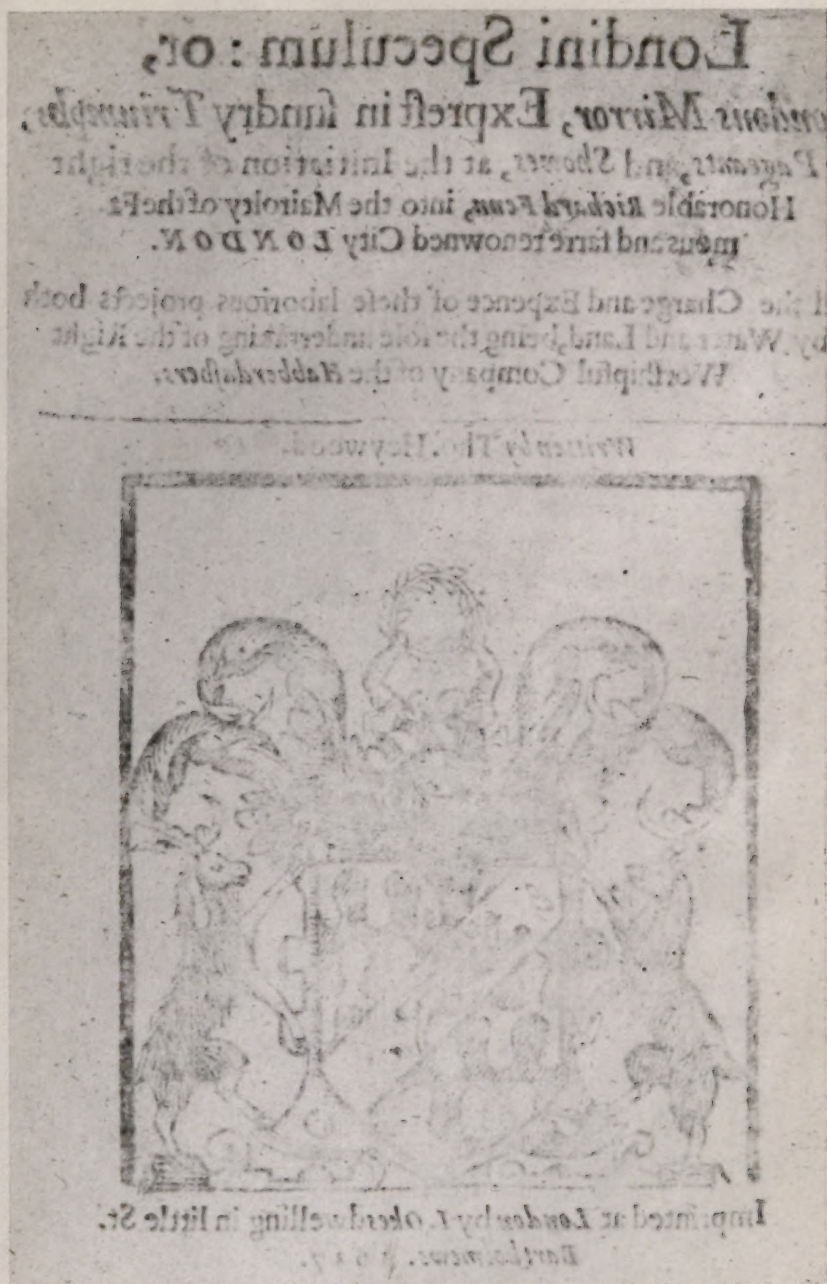
**All the Charge and Expence of these laborious projects both
by Water and Land, being the sole undertaking of the Right
Worshipful Company of the Habberdashers.**

Written by Tho. Heywood. 10



**Imprinted at London by I. Okesdwelling in little St.
Bartholmews. 1637.**

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To the Right Honour-
able Richard Fenn, Lord
Maior of this Renowned
Metropolis L O N D O N.

Right Honourable



Xcuse (I intreate) this my
boldnesse, which proceedeth
rather from *Custom* in others,
then *Curiosity* in my *Selfe*, in
presuming to prompt your *Me-
mory* in some things tending to
the *greatnes* of your high place
and *Calling*; You are now entred into one of
the most famous *Maioralties* of the *Christian*
World. You are also cald *Fathers*, *Patrons* of
the *Afflicted*, and *Procurators* of the *Publicke*
good. And whatsoever hath reference to the true
confideration of *Iustice* and *Mercy*, may be *Ana-
logically* conferrd upon pyous and iust *Magistrates*.

And for the *Antiquity* of your yearly *Go-
vernment*, I read that the *Athenians* elected
A 2 theirs

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The Epistle Dedicatory.

theirs *Annually*, and for no longer continuance:
And so of the *Carthagians*, the *Thebans*, &c. And
the *Roman Senate* held, that continued *Magi-*
stracy was in some respects unprofitable to the
Weale-publicke, against which there was an *Act*
in the *Lawes* of the twelve *Tables*. And it is
thus concluded by the Learned, that the Domi-
nion of the *greatest Magistrates* which are *Kings*
and *Princes*, ought to be perpetuall; but of the
lesse which be *Prators*, *Censors*, and the like, only
Ambulatory and *Annvall*. I conclude with that
saying of a wise man, Prime Officers ought to
Rule by Good *Lawes*, and commendable Ex-
ample, Iudge by *Providence*, *Wisdom*e and *In-*
stice, and Defend by *Prowes*, *Care*, and *Vigi-*
lancy: These things I can but Dictate, of which
your *Lordship* knoweth best how to Dispose: ever
(as now) remayning your Honors

Humble servant,

Thomas Heywood.



Londini Speculum,

OR,

Londons Mirrour.

ALL Triumphes have their Titles, and so this, according to the nature thereof, beareth a name : It is called *Londini* *Κατόπτρον*, that is, *Speculum*, more plainly, *Londons Mirrour*, neither altogether improperly so termed, since she in her selfe may not onely perspicuously behold her owne vertues, but all forraigne Cities by her, how to correct their vice.

Her Antiquity she deriveth from *Brute*, lineally discended from *Aeneas*, the sonne of *Anchises* and *Venus*, and by him erected, about the yeare of the world two thousand eight hundred fifty five : before the Nativity of our blessed Saviour, one thousand one hundred and eight : first cald by him *Trinovantum*, or *Troy-novant*,

B

New

New Troy, to continue the remembrance of the old, and after, in the proceſſe of time *Caier Lud*, that is, *Luds Towne*, of King *Lud*, who not onely greatly repaired the City, but increaſed it with goodly and gorgeous buildings; in the Weſt part whereof, he built a ſtrong gate, which hee called after his owne name *Lud-gate*, and ſo from *Luds Towne*, by contraction of the word and *dialec[t]* uſed in thoſe times, it came ſince to be called *London*.

I will not inſiſt to ſpeake of the name of *Maior*, which implyeth as much as *the greater*, or more prime perſon; ſuch were the *Prætors*, or *Præfecti* in *Rome*, neither were the *Dictators* any more, till *Julius Ceſar* aiming at the Imperiall Purple, was not content with that annuall *honour*, which was to paſſe ſucceſſively from one to another, but he cauſed himſelfe to be Elected *Perpetuus Dictator*, which was in effect no leſſe than Emperor.

And for the name of *Elder-man*, or *Alder-man*, it is ſo ancient, that learned Maſter *Cambden* in in his *Britan.* remembreth unto us, that in the daies of Royall King *Edgar*, a noble Earle, and of the Royall blood, whole name was *Alwin*, was in ſuch favour with the King, that he was ſtiled
Healf

Healf Kunning, or halfe King, and had the stile of Alderman of all *England*: This man was the first founder of a famous Monastery in the Isle of *Ely*, where his body lies interred, upon whose Tombe was an inscription in *Latin*, which I have, *verbatim*, thus turned into *English*, Here resteth *Alwin*, couzen to King *Edgar*, Alderman of all *England*, and of this Holy Abbey the miraculous founder. And so much (being uide to a brieffe discourse) may serve for the Antiquity of *London*, and the Titles for Maior or Alderman.

I come now to the *Speculum*, or Mirrour. *Platarch* tels us, That a glasse in which a man or woman behold their faces is of no estimation or value (though the frame thereof be never so richly deckt with gold & gemmes, unlesse it represent unto us the true figure and obiect. Moreover, that such are foolish and flattering glasses, which make a sad face to looke pleasant, or a merry countenance melancholy: but a perfect and a true *Christall*, without any falsity or flattery, rendteth every obiect its true forme, and proper figure, distinguishing a smile from a wrinkle; and such are the meanes many times to bridle our refractory affections: for who being in a violent rage, would be pleased that his servant should bring him a glasse wherein hee might be-

Londons Mirrour.

hold the toruity and strange alteration of his countenance? Minerva playing upon a Pipe, was mockt by a Satyre in these words.

Non te decet forma istæ, pone fistulas,
Et Arma capesse componens recte genus.

That visage mis-becomes, thy Pipe
Cast from thee, Warlike dame,
Take unto thee thy wonted Armes,
And keepethy Cheekes in frame.

But though she despised his Councell for the present, when after, playing upon the same Pipe, in which she so much delighted, shee beheld in a river such a change in her face, shee cast it from her, and broke it asunder, as knowing that the sweetnes of her musick could not counterwaile or recompence that deformity which it put upon her countenance, and therefore I have purposed so true and exact a Mirrour, that in it may be discovered as well that which beautifies the governour, as deformes the government.

One thing more is necessitously to be added, and then I fall upon the shewes in present agitation: namely, that the fellowship of the Merchant Adventurers of England were first trusted with the sole venting of the manufacture of Cloth out of this kingdome, & have for above
this

this 4 hundred years traded in a priviledged, & wel governed course, in *Germany*, the *Low Countries*, &c. and have beene the chiefe meanes to raise the manufacture of all wollen commodities to that height in which it now existeth, which is the most famous staple of the Land, and whereby the poore in all Countries are plentifully maintained: and of this Company his Lordship is free: as also of the *Levant*, or *Turkey*, and of the *East India Company*, whose trading hath beene, and is in these forraine adventures: also who spent many yeares and a great part of his youth abroad in other Countries.

Now the first show by water is presented by *St. Katherine*, of whom I will give you this short Character: She was the daughter of King *Costus*, and had the generall title of *Queene of Famogosta*, because crowned in that City being lineally descended from the *Roman Emperors*, who as she lived a *Virgin* so she dyed a *Martyr* under the *Tyrant Maxentius*, whose Empresse with divers other eminent persons she had before converted to the Faith: she rideth on a *Scallop*, which is part of his Lordships Coate of *Armes*, drawne in a *Sea-Chariot*, by two *Sea-horses* with divers other adornments to beautifie the peece; the

London's Mirrour.

Art of which, the eye may better discover, than my pen
describe, and why she being a Princeesse, and Patronesse
of this Company of the Haberdashers, who onely ruled
on the Land, should at this time appeare upon the water,
and without any iust taxation, to make that cleare, shee
thus delivereth her selfe.

St. Katherines speech by Water.

Great Prator, and grave Senators, she craves
A free admittance on these curled waves,
Who doth from long antiquity professe
Her selfe to be your gracious Patronesse;
Oft have I on a passant Lyon sate,
And through your populous streets beene borne in state:
Oft have I grac't your Triumphes on the shore,
But on the Waters was not seene before.

Will you the reason know why it doth fall,
That I thus change my Element: you shall:
When *Triton* with his pearly trumpets blew
A streperous blast, to summon all the crew
Of Marine gods and goddesses to appeare,
(As the annuall custome is) and meet you here;
As they were then in councell to debate,
What honour they might adde unto the state
Of this Inauguration; there appear'd
God *Mercury*, who would from *Jove* be heard:
His *Caduceus* silence might command,
Whilst all attentive were to understand
The tenor of his message: who thus spake.
The Sire of gods, with what you undertake

Is.

Londons Mirrour.

Is highly pleas'd, and greatly doth commend
That faire designe and purpose you intend;
But he beheld a Machine from an high,
Which at first sight daz'd his immortal eye;
A royall Arke, whose bright and glorious beams
Rivall the Sunnes, ready to proove your streames:
A vessell of such beauty, burthen, state,
That all the high Powers were amaz'd thereat;
So beautified, so munified, so clad,
As might an eight to the seaven wonders adde: (tion,
VWhich must be now your charge; 'twas *Ioves* owne mo-
That all of you attend her to the *Ocean*.

This notwithstanding, such was their great care,
(To shew that o're you they indulgent are)
That *Neptune* from his Chariot bad me chuse
Two of his best Sea-horses, to excuse
His inforc't absence: *Thames* (whose breast doth swell
Still with that glorious burthen) bad me tell,
That *Ioves* command shall be no sooner done,
But every Tide he'll on your errands runne
From hence to the Lands end, and thence againe
Backe, to convey your trafficke from the Maine:
My message thus delivered; now proceed
To take your oath; there is no further need
Of my assistance; who on Land will meete you,
And with the state of greater Triumphes greece you.

These few following Lines may, (and not im-
pertinently) be added unto *Jupiters* message,
delivered by *Mercury*, which though too long
for the Bards, may perhaps not shew lame in
the booke, as being lesse troublesome to the
Reader than the Rower. Dance

Londons Mirrour.

Dance in thy raine-bow colours *Proteus*, change
Thy selfe to thousand figures, 'tis not strange
With thee, thou old Sea-prophet, throng the seas
With *Phorcus* Daughters, the *Nereides*,
And all the blew-hair'd Nymphes, in number more,
Than Barks that float, or Pibbles on the shore :
Take *Aeolus* along to fill her sailes
With prosperous windes, and keepe within his gailles
Tempestituous gusts : which was no sooner said,
But done : for all the Marine gods obey'd.

The second show, but the first by Land, is
presented by the great Philosopher *Pythagoras*,
Samius, the sonne of *Menarchus* ; which being
outwardly *Sphericall* and *Orbicular*, yet being
opened it quadrates it selfe iust into so many
Angles as there be Scepters, over which his Sa-
cred Maiesty beareth title : namely, *England*,
Scotland, *France*, and *Ireland*, concerning which
number of *saure*, I thus Read : *Pythagoras* and
his *Schollers*, who taught in his schooles, that
Ten was the nature and soule of all number;
one Reason which he gave (to omit the rest)
was, because all nations, as well civill as barba-
rous, can tell no farther than to the *Denary*,
which is *Ten*, and then returne in their account
unto the *Monady*, that is one : For example,
from *Tenne* wee proceed to *Eleven* and *Twelve*,
which

Londons Mirroour.

which is no more than *Ten* and *One*, *Ten* and *Two*, and so of the rest, till the number rise to an infinite.

Againe hee affirmeth, that the strength and vertue of all number consisteth in the *quaternion*; for beginning with *one*, *two*, *three* and *four*, put them together and they make *ten*; he saith further, that the nature of number consisteth in *ten*, and the faculty of number is comprized in *four*: in which respect the *Pythagoreans* expresse their holy oath in the *quaternion*, which they cal'd *τετρακτις*, as may appear in these words.

*Pertibi nostra anima prabentem tetrada iuro,
Natura fontemque & firmamenta perennis.*

For they held the soule of man to subslst in that number, proportionating it into these *four* Faculties, *Mens*, *Scientia*, *Opinio*, *Sensus*, the *Mind*, *Knowledge*, *Opinion*, and *Sence*, and therefore according to that number *Pythagoras* frames his *Speech*, alluding to those *four* Kingdomes over which his Maiesty beareth title.

The *Speech* of the second Show, delivered in
Paules Church-yard.

*S*Acres the number *four*, *Philosophers* say,
And beares an happy *Omen*; as this day

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London's Mirrour.

*It may appeare : foure Elements conspire,
Namely, the Water, Earth, the Aire, and Fire,
To make up man : the colours in him bred
Are also foure, White, Pallid, Blacke, and red :
Of foure Complexions he existeth soly,
Flegmaticke, Sanguine, Choler, Melancholy.
His meate foure severall digestions gaines,
In Stomacke, Liver, Members, and the Veines.
Foure qualities cald primæ within lie,
Which are thus tised, Hot, Cold, Moist, and Drie.
He acts his whole life on this earthy stage,
In Child-hood, Youth, Man-hood, Descripit age.
The very day that doth afford him light,
Is Morning, the Meridian, Evening, Night.
Foure seasons still successively appeare,
Which put together make a compleat yeare.
The earth, with all the Kingdomes therein guided,
Is into foure distinguish'd parts devided.
The foure Windes from the Worlds foure quarters blow,
Eurus, Favonius, Auster, Aquilo.
All Morall vertues we in foure include,
As Prudence, Iustice, Temperance Fortitude.
Court, City, Campe, and Countrey, the foure C C C s,
Which represent to us the foure degrees,
Requir'd in every faire and flourishing Land,
Substrakt but one a Kingdome cannot stand.
Foure Colonels are in this City knowne,
Of which you, honoured Sir, have long beene one :
And those foure Crownes, (for so the high Powers please)
Embleme the Kings foure Scepters, and foure Seas.
The * fift Imperiall Arch above, proclaimes
That glorious Crowne, at which his Highnesse aims.*

Thus

Quinta per-
mis.

London's Mirror.

*This is our round Globe squared, figuring his power,
And yours beneath Him, in the number foure.*

The third Show.

THe third Pageant or Show meerey consisteth of Anticke gesticulations, dances, and other Mimicke postures, devised onely for the vulgar, who are better delighted with that which pleaseth the eye, than contenteth the eare, in which we imitate *Custom*, which alwaies carrieth with it excuse: neither are they altogether to be vilefied by the most supercilious, and censorious, especially in such a confluence, where all Degrees, Ages, and Sexes are assembled, every of them looking to bee presented with some fancy or other, according to their expectations and humours: Since grave and wise men have beene of opinion, that it is convenient, nay necessitous, upon the like occasions, to mixe *seria locis*; for what better can set off matter, than when it is interlaced with mirth? From that I proceede to the fourth.

The fourth Show.

IT beareth the Title of an *Imperiall* Fort: nor is it compulsive, that here I should argue what a Fort is, a Skonce, or a Cittadall, nor what a Counterskarfe, or halfe Moone, &c. is; nor what the opposures or defences are: my purpose is onely to expresse my selfe thus farre, that this Fort which is stil'd *Imperiall*, defend'd with men and officers, suiting their functions and places proper to such a muniment; doth in the morall, include his Majesties royall chamber, which is the City of *London*, for to that onely purpose was the project intended.

The Speaker is *Bellona*, whom some held to be the Daughter, some the Sister, others the Nurse of *Mars* the god

Londons Mirrour.

god of Warre ; neither in any of these is any impropriety, or ought that is dissonant from authority, because *Enyo*, which is *Bellona*, implyeth that which putteth spirit and courage into an army, &c. Antiquity called her *Duellona*, that is, the goddessse of warre, to whom their Priests sacrificed their owne blood, and before whose Temple the *Facialis* set a speare against some prime pillar thereof, when any publicke warre was to be denounced ; Shee was most honoured of the *Thracians*, the *Scythians*, and those wild and barbarous nations, upon whose Altars they used to sacrifice a Vulture, which is a ravenous bird, used to prey upon dead carcasses, and assemble themselves in great flocks after any fought battaile : but this Discourse may to some appeare impertinent to the project in hand, and therefore I thus proceed to her speech.

Bellonaes Speech upon the Imperiall Fort.

THis Structure honour'd Sir, doth title beare
Of an Imperiall Fort, apt for that spheare
In which you now moove, borrowing all her grace,
As well from your owne person, as your place ;
For you have past through all degrees that tended
Unto that height which you have now ascended.
You have beene in this City ('tis knowne well)
A Souldier, Captaine, and a Colonell.
And now in times faire progresse, to crowne all,
Of this Metropolis chiefe Generall.
You, of this Embleme, which this day we bring,
To represent the Chamber of the King,
Are the prime governour : a Royall Fort,
And strongly fortified, as not built for sport,
But for example and defence : a Tower
Supported by no lesse than Sovereigne power : T be

Londons Mirrour.

*The Theologicke vertues, the three Graces;
And Charites have here their severall places.
Here Piety, true Zeale, study of Peace,
(By which small mites to Magazines increase)
Have residence: now opposite there are
To these, and with them at continuall warre,
Pride, Arrogance, Sloath, Vanity, Prestigion,
Prophanesse, the contempt of true Religion,
With thousands more, who assidually waite
This your Imperiall Fort to insidiate.*

*Concordia
parva res
Crescunt,
is the Mor-
to of the
Company
of the
right Wor-
shipfull
Habber-
dashers.*

*You may observe i'th musicke of your Bells
Like sound in Triumphes, and for funerall knells;
Marriage and death to them appeare all one,
Masking nor mourning cannot change their tone:
With our Fort 'tis not so, whose faire pretence, is
To comply with the nature of offence;
Errors: she knowes in low termes how to chide
Great faults, with greater noise are terrifi'd:
But she can load her Cannons, and speake loud
To encounter with the arrogant and proud:
Whats further in your Prætorship assign'd,
You, in your Londons Mirrour there may find.*

The fifth show, calld Londons Mirrour.

THIS beareth the title of the whole Triumphe; of
Gl'sses pertinent to this our purpose, there bee
severall sorts, as Opticke, Perspective, Prospective, Multi-
plying, &c. The presenter is *Visus*, or Sight; for what the
minde is to the soule, the same is the eye to the body, be-
ing the most precious part thereof. Sight is the most
soveraigne sence, the first of five, which directeth man to
the study & search of knowledge & wisdom; the eyes
are placed in the head as in a Citadel, to be watch-towers
and

C 3

Londons Mirrour.

and Centinels for the safety, and guiders and conducters for the sollace of the body.

We read that one *Marcus Varro* was fir-named *Strabo*, for the excellency and quicknesse of his sight, who from *Libaum*, a Province in *Sicilia*, could distinguish and give an exact account of all such ships as came out of the haven of *Carthage*, which two places some hold to be more than an hundred *Italian* leagues distant: indeed no man can better estimate the vertue and value of the sight, than he that is made blinde and wants it, neither could I devise a more apt Speaker to present this *Mirrour*, than the sence of the sight, without which, the purest Christall is of no use at all.

The Pageant it selfe is decored with glassees of all sorts: the persons upon or about it are beautifull Children, every one of them expressing their natures and conditions in the impresaes of their shields, eight of the prime of which suiting with the quality of the *Optick* sence, beare these severall Inscriptions: *Aspice, Despice, Conspice, Prospice, Perspice, Inspice, Circumspice Respice:*

O Lys, or Opis the Speaker.

BE hold me Sight, of the five senses prime,
(Now best complying with the place and time)
Presenting *Londons Mirrour*, and this Glasse
Shewes not alone what she is, or once was,
But that the spacious *Vniverse* might see
In her, what their great Cities ought to be;
That every forraigne Magistrate from hence
Might learne how to dispose his *Opticke* sence.

Aspice saith Looke toward and upon
Desartfull men whom this Age frowneth on.
And *Despice* cast downe thy powerfull eye
On the poore wretch that doth beneath thee lye. Then

Londons Mirrour.

*Then Conspice take counsell first and pause
With meditation, ere thou indage a cause.
Prospice bids looke a farre off, and view
(Before conclude) what dangers may insue.
Perspice wils, in sifting doubts, then scan
The nature of the matter with the man.
Let every cause be searcht, and duely sought,
Saith Inspice, ere thou determinst ought.
Circumspice saith, looke about to immure
So great a charge, that all within be sure.
Considerate Respice inioynes thee last,
To cast thine eyes backe upon all things past.*

*For Londons selfe, if they shall first begin
To examine her without, and then within,
What Architectures, Palaces, what Bowers,
What Citadels, what turrets, and what towers?
Who in her age grew pregnant, brought a bed
Of a New Towne, and late delivered
Of such a burthen, as in few yeares space,
Can almost speake all tongues, (to her more grace.)
Then her Cathedrals, Temples new repairing,
An act of true devotion, no man sparing
His helping hand; and many, 'tis well knowne,
To further Gods house have forgot their owne.*

*Vnto her outward shape I doe not prize her,
But let them come within to anatomize her.
Her Prætor, scarlet Senate, Liveries,
The ordering of her brave societies:
Divine Astræa here in equall scale
Dosh ballance Iustice, Truth needes not looke pale,
Nor poverty dejected, th' Orphants cause,
And Widowes plea finde helpe; no subtile clause.*

Can

London's Mirrour.

*Can make demurre in sentence: a faire hearing,
And upright doome in every Court appearing:
Still to preserve her so, be's your indeavour,
And she in you, you her shall live for ever.*

I come now to the Linvoy, or last Speech, when h's Lordship, after his dayes long and tedious trouble, retireth himsele to his rest at night, in which Pythagoras the speaker briefly runs over the passages of the Pageants before expressed after this manner.

The Speech at Night.

WE is a Vale. *Life is a vale, and we are confident.*
(Right Honoured) and intreat You beare in mind, *For London*
What was this Day presented: Yet chiefest Saint
A Martyr once of the Church militant,
But now of the triumphant, bids You spare
Your selfe this Night: for to a World of Care
You are engag'd to morrow, which must last
Till the whole progresse of Your Yeere be past.
The Spheare-like Globe quadrated, lets You know,
What Pro-Rex doth to the foure Scepters owe.
Your Military honours, in your Dayes
Of lesse command, th' Imperiall Fort displays,
And London's Mirrour, that all men may see
What Magistrates have beene, and ought to be.
Set is the Sunne long since, and now the Light
Quite sayling us, Thrice Honour'd Sir, good Night.

For the Artists, and directors of these Pageants and shewes, John Christmas and Matbias, the two Sonnes of Gerard, their now deceased Father, a knowne Master in all those Sciences he profess: I can say no more but thus, that proportioning their Workes according to the Limits of the gates through which they were to passe, being ty'd not to exceede one Inch either in height, or breadth: My Opinion is, that few Workemen about the Towne can parallell them, much lesse exceede them. But if any shall either out of Curiosity or malice tax their ability, in this kind of Art, I referre them to the Carying of this Majesties Great ship lately built at Woolwich, which Worke alone is able both to finish the emulation, and qualifie the vice.

FINIS.